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Robert Ingersoll on Robert Burns-Inger soll's Notion of a Poet-Some Unique Views.

with an audience of well-dressed people, Ingersoll lecture upon "Robert Burns." Punctually at 8 o'clock Col. Ingersoll oustled through the little door at the rear of the platform and up to the foot-lights, and with a familiar sort of nod to the audience began his discourse. He began with a definition of poetry in the abstract, remarking that it was much like religion one way, which was that few people cared to express distinct opinions with In his opinion poetry must, of all things, be natural-nothing unnatu ral could be poetic. Then he gave his opinion of the poets. "Dante," read his works. He was exceedingly sublime; but I could find nothing in them but those vicious twins, solemnity and stupidity, born of superstition, struggling for the mastery. So I also heard a They are polished and grammatical, but found they were written about another nan's wife who had twelve or thirteen healthy children; that he was all a pre onse, in fact, and that not a line was torn bleeding from his heart. Milton is a sublime writer, a magnificent writer! I was "Paradise Lost" once. "Flying with indefatigable whings over the vast abrupt" is
much too sublime for mo. I abruptly admit
that I do not understand it. Milton organizde the military of heaven; put epaulets on
the shoulders of God. That may be
poetry, but it does not strike me as such."
Mr. Ingersoll dwelf for some time in the
poetry of Milton, and was very felicitous
on his description of the first courtship,
where Adam is made to talk in a philosophical style about the laws of the universe.
Follok, too, he had read. He was another
of the same sort. He described damned
souls imprisoned in the coils of worms and
snakes. "As a matter of fact," said the
lecturer, pausing in his rapid walk round
the platform, "no Calvinist ever wrote a
poem, and never will. Calvinism is a
world with the poetry left out and hell
left in." He had read these sublime gentlemen, and must admit they were not
Histonepention of a poet was somebody Practices in the Courts of Ohio, Marshall and

ho told exactly what he thought and felt; ho gave a real transcript of his heart, he old writers went to the cemeteries of who gave a real transcript of his heart. The old writers went to the cemeteries of literature and read the past, and then fancied they were equipped to write about the joys and griefs of actual life. They were literary mechanics, word carpenters, not poets. "Shakespeare." he said "was the first to break down the classic meddle and write something natural." No poem was a poem without digression, without episode. There could not possibly be a long poem. "You might as well talk of a kiss in three volumes as a pome in three volumes." Upon the countless poems of to-day, and the writers who are "always hearing the rustling of the damp leaves of despair as they wask through the conteries of the past," the lecturer was very sarcastic; and upon the critics of to-day, also. The latter, he said, would complain that the nightingule did not sing by note, and would have the clouds square.

"What we want is the natural," he repeated, and, I am going 65 lalk to you about one natural poet, and in my judgment, the second poet the world has thus far produced." He then spoke of Robert Burns, his low; p birth and early education and asked what wis the secret by which has deept his name allyet the present. It was because he had, a great and splendid heart and sang of what he knew and folt.

doctrine than that of the Scotch Kirk of that time. Robert Burns did not believe their damnation doctrines; he could not, he said: "The honest man has nothing to fear, either in this world or the world to come." "Now," said Mr. 'Ingersoll, very emphatically, "If there is any gentleman who will damn honesty, the quicker that gentleman leaves this world to itself the better; if there is a God that will condemn honesty, the quicker the fellows the first here is a God that will condemn honesty, the quicker He resigns the better.

who will damin library. In the better; if there is a God that will condean honesty, the quicker He rosigns the better for the universe. He rosigns the better for the universe. He did not recited "Holy Willie's Prayer" as an illustration of the Presbyterian doctrine of Burns' time, and even the present, and with regard to it said: "I do not like any gentleman that will either give me a heaven that I don't deserve or send me to perditten for a crime that I could not avoid." Burns' poetry was natural and honest and true. He touched the chrysalis of common life, and filled the ait with colored wings. He did many things that would have been better leit undones; but he was no sacak; he did nothing behind the door. He was not a candidate on the prohibition ticket and drunk on the day of election. That he did get drunk once in a way there was no doult, and he (Mr. Hugersoll) liked him the better for it; men were hatural when they were drunk. But that Burns was besotted in denied. A drunkard could never have written "A Man's a Man for a That." That song was the finest declaration of lindependance over made; it was the foundation of our government, the source of every star that gilttered upon our banner, and flobert Burns was the best democrat Scotland ever produced. His statue should be in our park instead of that of Sir Walter Scott. Concluding a long review of the poot's life and works, the lecturer said that unit the English language faded from the lips of men, Burns songs would be remembered and loved and sung; his songs would never be forgotten so long as man could smile and women weep.

A VALUABLE PASTE.-"I dissolve a piece

THE MISSION OF HERESY.

he Episcopal Becorder (Reform.)
The same issue of the Cincinnati Com ercial which contains the brief statement f the proposal to plant a branch of the contains a sermon by Bishop Jaggar, and discussing the subject of "the Mission of It is a lengthy discourse, and fills nearly three closely printed columns. We do not find anything original or pecu-liar in the handling of the text upon which the sermon is based (1 Cor. xi, 19). The preacher by his interpretation and citation of inspired history, builds up a theory concerning heresy and its parallel and cogcan apply to the Reformed Episcopal Church. The structure all through is unde to serve as a foundation for the treatment which he gives of the new Church. "Heresies," "divisions," "separations," are all bad, deplorable, are to be expected, are unavoidable as men are constituted, but are to be tolerated, and be cause there is a divine use for them." For first by them "the real Christian, who knows the truth in his heart, who is approved' because he is sealed by the Holy pirit of God, is driven by the errors which threaten him into closer commun ion with Him who is the Truth."

[After sketching the Bishop's sermor and making copious extracts the Recorder [After steelining and making copious extracts the Recorder adds:]

Now, in reply to these remarks, we have to say that the advice he gives his followers in the Protestant Episcopal Church, to study the Bible and the Prayer Book, is just that which the members and ministers of his Church who have felt compelled to leave it have done. We have studied them long and anxiously, and have urged and helped people to do the same. But we have come to a conclusion opposite to that which the Bishop now holds. We are convinced that the Bible does not teach Baptismal Regeneration, Sacramental Grace, Apostolical Succession, and Sacerdotal Function, but that the Prayer Book, in its words naturally and logically taken, does teach all these things. And our movement is to harmonize the Prayer lesies, divisions, separations and "serious errors." And this is the truth we present

urge all their fellows to continue to avoid them. Applying the sacred exhortation to "mark them which cause divisions and offenses contrary to the doctrines which we have received, and avoid them," as the Bishop urges his followers to do, we have to say that that is precisely what we'are doing. The holders of baptismal regen-

rors, has a mission correspondingly higher and holier.

And we have a notable Apostolic precedent for the removal of all convinced persons into a separate organization. When Pauli was at Ephesis "he went into a syningogue and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannas. Acts xix, 8 and 9.

Same things in the Protestant Episcopal Church? Did we not dispute within the old organizaton, aye, and with Bishop Jaggar himsel(zealously and in a pronoun-Jaggar himself zealously and in a pronounced and leading manner on our side, and protest against the errors of the old Prayer Book? and that not for three months only, but for nearly a life-time, and reckoning by the history of the contest for nearly three hundred years. And did not many continue to speak evil of that way before the multitude? Hence we followed the example of the Apostle Paul, and departed from among them, and separated those discinles who thought with us. And now

increased tenfold, they inevitably become
the separated from what they think the false
tway.

We think the Apostle's example in point
and worthy of following. No doubt the
defines concerning the Mossiah viewed and
spoke of Paul as undermining and causing
divisions. He caused the newly instructded to leave the Synagogue and withdraw
a from its support, and to form themselves
into a Church of Christ. And so the Reformed Episcopal Church must do. It is a
sad thing to be obliged to leave our
brethren, but it is more sad and trying to
nemain in connection with "the serious
errors" which those brothers persist in
dolding.

If Bishop Jaggar had been a Romish
priest, and had been brought to see the
serious errors" of that body, and had
been compelled by conscientious conviction to leave it, would he not endeavor to
enlighten the minds of those in the Catholic Ohurch he had left? If permitted,
would he not go and reason with them,
and try to bring them out of the erroneous
connection? We have no doubt the
Catholic Bishop would term him a heretie,
and his work as andermining and causing
divisions. And he would warn his followers "to avoid them."

So there is no real force in Bishop Jaggar's discourse, His burden of proof lies
in proving that the standards of his
of Church do not teach Baptismal regeneration, Sacramental grace, Apostolio succession and Sacerdotalism. This is the point

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The old proverb that, between two, one is always booted and spurred, the other always saddled and bridled, is true. It is not superiority of mind, or of character, or of person, that determines which shall ride and which shall be ridden; it is generally rather the result of their lives. Only think what that is, my dearl—to grudge each other's diamonds, to study each other's diamonds, to study each other's diamonds, to study each other shall ways be the highest nature which will always be the highest nature which will be a certain hardness of temper which determines the certain hardness o

The "Religious Telescope well of croquet. It says:

"It is a kind of game played promiscuo-usly by men and women, which a preach-er cannot engage in without lowering him-self in the esteem of the good, if he can The "Christian at Work" says that "thirty ministers have lately left the Orthodox Con-

regational Church for other denominations. Thirteen were received by the Episcopalians, twelve by the Unitarians, one each by the Reformed (Dutch) and while three remain independent." BISHOP CUMMINS, of the Reformed Epis-

copal Church, in a speech delivered in Philadelphia in October, 1873, said that were he allowed to strike one word from the Prayer Book the tide of error in the stemmed. That one expression was the the formulas of the Reformed Episcopal Church.

"The Rev. Mr. Spurgeon on a recent Sanday told an immense congregation that when they were 'fishing for souls' they were to 'look out for a bite,' or else the fish would carry away the bait they had 'hooked them.' He begge they had mooked them. To begge a them to try and get the young children to 'bolt the hook of the gospel,' 'like cod.' He liked gospel fish who were like cod, and swallowed everything. The 'nibblers,' however, were his special aversion."

A JEWISH Sabbath School manual is in biblical history of the Jews from the Babyonian captivity to the present time; the cond to the Mosaic laws, and the third second to the Mosaic laws, and the third contains lessons about Palestine. Among the Jewish laws and customs taught are the following: Distinguishing marks of clean and unclean animals; prohibition of blood, of fat, of meat and milk; exchange of male and female apparel; writing on the door-posts; shaving the head and beard; the Nazarite secrifices; kindling who only laugh and wrige out their life. of male and female apparel; writing on the door-posts; shaving the head and beard; the Nazarite sacrifices, kindling fire on the Sabbath; right of primogeni-ture; leprosy in persons, clothes and houses; taking a bird's nest; beheading

ingrian" writes to the Christian at Work from Princeton, N. J., making very sweeping charges against the Christian character of the theological students of the Princeton, New Brunswick and Union Seminaries. He says:

ries. He says:

"The standard of piety in theological seminaries is low—so low that many an ardent Christian has gone from a visit to some friend in these institutions shocked and sorrowing, like Martin Luther from the holy places in Rome, at what his eyes have seen and ears heard; and especially sorrowing to perceive that the students themselves were apparently unconscious of their own irreverence, looseness of manner and lack of living earnestiness in the attainment of holiness and in personal consecration to any worthy ideal of Christian manhood."

nial Conference which will meet at the end of this menth will-give rise to no little discussion as to the wisdom of its orga

sume to be, par excellent Presbyterian orthodoxy.'

Somenony has estimated that at the preod from among them, and separated those disciples who thought with us. And now in halls and in places of meeting we are disputing daily, and protesting against the soul-destroying and life-paralyzing doctrines which we regard as unseriptural and heretical.

If brethren belongling to the old synagones are reached and converted, and become unhappy and unsatisfied in connection with the "serious errors," and which the Bishop contemplates possibly being increased tenfold, they inevitably become separated from what they think the false way. norance and degradation, millions of our own countrymen."The Japanese are beginning to think that a little missionary work is as badly wanted in the West as in the East. The "Nishi-Honganji" at Kloto have been erecting a large number of buildings in European style for the express purpose of educating a number of priests, who will devote their lives to proselyting work in Europe and America.

THE Canada Presbyterian Church follows the Presbyterian Church of this country in its denunciation of unordained and unauthorized preachers who, if they would not have men believe that they have it in charge to proclaim a new gospel, convey at least the impression that the regular ministers have ceased to preach as fully and faithfully as they ought to do. At the Railroads and Merchants, upon short notice recent meeting of the Canadian Assembly, one of the members said:

one of the members said:

"It is to be remembered that every one who splits his hair in the middle, and carries a limp Bible in his hand, is not authorized to preach the gospel. There never was a time when there was more nondescript men preaching without authority, and it is a subject of comment that ministers are more easily imposed on hy A VALUABLE PASTR.—"I dissolve a piece of alum the size of a walnut in a pint of boiling water; to this I add a couple of tablespoonfuls of flour, made smooth in a little cold water, and a few drops of oil of cloves, letting the whole come to a boil. This paste will keep months. I put it in the paste will keep months and a second will be a

lover's fidelity with her heart; a very vain Passion will pardon rage, will survive absence, will forgive infidelity, will even

thrive on outrage, and will often condone a crime; but when it dies of familiarity, it A man cannot perhaps know all that woman suffers from his infidelity. Hers to him may wring his pride and his passeem all at once to bring intense humilia

cannot make him ashamed to exist, as makes her. Passion must be remembered known.

spiritual, with it as does his to her. It

The untruthfulness of women commu-nicates itself to the man whose chief seci-ety they form, and the perpetual necessi-ties of intrigue end in corrupting the temper whose chief pursuit is passion. Women who environ a man's fidelity by ceaseless suspicion and exaction create the evil that they dread.

A woman's violence is a mighty power; before it reason recoils unnerved, justice quails appalled, and peace perishes like a burnt-up scroll; it is a sand-storm, before which courage can do but little; the brayest man can but fall on his face and let it rage on above him.

The art of pleasing is more based on the art of seeming pleased than people think of, and a woman disarms the of, and a woman disarms the prejudices of her enemies by the unaffected delight she appear to take in themselves. You may think very ill of a woman, but, after all, you cannot speak very ill of her if she has assured you a hundred times that you are

ships, and go down with them. They put their whole heart into the hands of others, who only laugh and wring out their lifeblood. They take all things too vitally in earnest. Life is to them a wonderful, passionate, pathetic, terrible thing that the gods of love and of death shape for them. They do not see that coolness and craft, and the wariness to oltain advantage, do in reality far more in hewing out a successful future than all the gods of Greek or Gentile. They are very unwise. It is of no use to break their hearts for the world; they will not change it. Le cule de l'humante is one of all others which will leave despair as its harvest. Laugh like Rabelais, smile like Montaigne; that is the way to take the world. It only puts to death its Sebastians, and makes its Philips not sorrowful to see the boat is filling.

You people who are very clever, or very priroud, or very careless, never—pardon me—succeed with society. You make a stir

You people who are very clever, or very proud, or very carcless, never—pardon me—succeed with society. You make a stir in it, perhaps, but that never lasts long; you won't take the pains to please it; and it soon leaves you for people who do. A witty thing comes into your head, and you say, careless whom it may hit. You are bored by the vanity of other folk, and you show it, indifferent where you may offend. You won't concillate hig little people, and they in their spite set the big, big people against you. So the snow-ball grows, and one day it gets large enough and hard enough to knock you out of society altogether. People must make themselves agreeable to be agreeable to the world; yes, and eat a good deal of dust, too; that I concede. If they are very high and mighty by birth and all the rest of it, of course they can be as disagreeable as they choose, and make others eat the dust always. But if not, there is nothing for it but to toady.

From Acute to Chronic Is an easy stage in cases of dyspensia, Aslight attack of indigestion, especially when there is a predisposition to digestive weakness of the stomach, must specially enhinate in the more obstinate form of the disease. It

the more obstinate form of the disease. It is well, therefore, to adopt preventive measures early. 'Although Hostetter's Stomach Bitters overcomes, if persisted in, cases of dyspepsia of long standing, it is obviously the part of wisdom to use it ere the malady assumes a chronic phase, 'This is particularly true, because as dyspepsia advances, it engenders other bodly evils, such as disorder of the liver, constitution or undue looseness of the bowels, nervous disorders, hypochondria, sleeplessness, 'These maladies are both prevented and remedied by the Bitters, but how much better, to check them in their outset with the great alterative, than to wait until they established a firmer foothold in the system. Burely the advisability of this must be apparent.

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